

Interrogatozies.

For the doctrine and maners of mynisters,
and for other orders in the Church.

Whether the person, vicar, curate, or reader dothe
read the common service with a lowde distincte
and treatable voyce, or no?

Whether the lessons epytles be red or songe so, as they
may be playnely heard of the people, or no?

Whether the person or vicar preach or cause to be prea³
ched in his church every moneth one sermon, or no?

Whether that every person or vicar preach in his own
person one sermon every quarter, or no?

Whether to the vttermost of they² power, wytt, knowe⁴
ledge and lernyng, they do without coloure or dys⁴
simulation, declare four times in they² severall ser⁴
mons or exhortations, that the power of the byshop
of Rome and all other forren power are iustly taken
away, or no?

Whether if there be no sermon, they read the homelyes⁵
playnely and distinctly, or no?

Whether they dooe exhort the people to remember the⁶
poore after the homelye when they read the senten⁶
ces, exhortyng to almosse, or no?

Whether they teach the youth of they² par⁷the the loz⁷
des prayer, the articles of the fayth, the .x. commaun⁷
dementes and the Catechisme every seconde sonday
and holyday, or no?

Whether they kepe any communion for the deadd⁸e, the⁸
morrowe after the buriall, as they were wonte to
kepe they² requiem masse, or no?

Whether they & they² churchwardens haue prouided⁹
A.i. in

- in their parishes a Byble of the largest volume, and
Erasmus paraphrasys bpō the new testament, or no?
- 11 Whether they declare to theyr parishes anye thyng to
thertollynge or settynge forth of bayne and supersti-
cious religion, or no?
 - 12 Whether the person or vicar beyng absent hath lefte
vpon his benefice, an honest, learned, & expert curate,
or no?
 - 13 Whether that any minister or priest in the time of trou-
ble haue deuorced him selfe from his wyfe; and whe-
ther his wyfe hath maryed to an other manne sence,
or no?
 - 14 Whether the priestes & deacons say dayly the mornynge
and euenynge seruice openly; or priuatelpe, or no?
 - 15 Whether anye that toke orders in kynge Edwardes
dayes not content with that, were ordered agayne in
Quene Maries dayes, or no?
 - 16 Whether the person or vicar hath bought his benefyce,
or hath come to it by symonie, fraude, or deceit, or no?
 - 17 Whether the person or vicar haue mo benefyces then
one, or no?
 - 18 Whether they geue anye euill example of lyfe: whether
they be incontinent persones, drunkardes, haunters
of tauernes, alehouses, or suspecte places: dyces,
tablers, carders, swearers, or vehemently suspected
thereof.
 - 19 Whether they haue receyued anye person to the holpe
communion openly known to be out of Charpye,
or diffamed with some notozious crime, before he
hath made sufficient recompence for his wronge or
euill doyng, or no?
 - 20 Whether that the person or vicar beyng not resydente
vpon his benefyce geueth the .xl. parte of his lyuynge
to the

to the poze of the paryshe, or no?
 Whether anye person or bicar fyndeth but a reader by
 der hym, where he shoulde fynde a mynister, or no?
 Whether the chauncell, the body of the paryshe church,
 or chapell, the personage and bicarage house and o
 ther belonging to the same, be in good reparations,
 or no?
 Whether they celebrate the Cōmunion with lesse num
 ber then foure or thre communicantes at the leaste,
 in suche paryshes where there be. xx. persons of dys
 crecion, and in greater parishes without a greater
 number, or no?
 Whether if ther be no priestes in any church then one,
 they do al communycate with the mynister when the
 communion is celebrate, or no?
 Whether that any reader being admytted but to reade,
 taketh vpon him to baptize, to marrye, to celebrate
 the lordes supper, or to distribute the lordes cuppe,
 or no?
 Whether they baptize children in any other dayes then
 the sundayes and holydayes, excepte it be thought
 nede that they shoulde be baptized at home, or no?
 Whether they haue married any without banes asking,
 or if the parties maried be of diuerse parishes, whe
 ther they haue married them without certificat from
 the person or persons wher they were asked: or hath
 maried anye that be oute of theyr owne parishes not
 licensed therunto: or hath not openly denouced their
 certificate or licence accordingly, at the tyme of ma
 riage, or hath married any person not in due place or
 conuenient time or no?
 Whether they haue exhorted yonge folke to absteine fro
 priuie contractes, and not to marrye without the con

- sente of suche theyr parentes and fryndes as haue
auctoritie ouer them, or no?
- 29 Whether they haue admytted to the holpe table anye of
another parishe, excepte they be straungers, without
the licence of the minyster from whence they came,
or no?
- 30 Whether there be any that preacht out of their owne
parishe, not licensed thereunto, or els taketh vppon
them to preach beinge not ordeined neither licensed
there vnto.

For the duetye of churche wardens.

- W**hether they haue prouided a comely and honest
pulpet to be set in a comely place of the churche
or no?
- 1 Whether all aulters, ymages, holy water, stones, pictu-
res, payntinges, as of thassumption of the blessed vir-
gin: of the discendinge of Christ into the virgin in the
forme of a lyttell boy, at thannuntiacion of the angel,
and all other superstycious and dangerous monu-
mentes, especially payntinges and images in waull,
booke, cope, banner, or els where, of the blessed trini-
tie or of the father (of whom there can be no image
made) be defacid and remoued out of the churche and
other places, and are destroyed: and the places where
suche impietie was so made vp as if there had bin no
suche thinge there, or no?
- 3 Whether that any images bokes of seruys or bestmētes
not alowed by law be reseruid of any man or in any
place, or no: by whom and where they be reseruid.
- 4 Whether they knowe any man that refusith to contri-
bute to the almes of the poore, as a thinge not right-
ly appoynted, and discourageth other from suche cha-
ritable

ritable almes, or no?

Whether the churchwardens haue prouided a stronge chest for the pooze mens box, and hath fastened it in a fit place, or no?

Whether the church money commynge of mouable⁶ stockes money geuen to fynde torches, tapers, lampe, lyght, not payed out of any landes be employed to the pooze mans box, or no?

Whether the churchwardens of euery parishe do duely⁷ leue and gather of the goodes and landes of euerye suche person that commeth not to his owne paryshe church vppon the Sondages and holydayes, and there heare the deuine seruice and gods worde read & preached. xii. d. for euery of such offence, & whether they haue distributed. p same money to p poze, or no?

Whether there be a regester had and kepte faythfullye⁸ of Christenynages and burialles, or no?

For Scholemaysters and
theyr office.

Whether any Scholemaster take vppon hym to teache, not allowed by the ordinarie, or no?

Whether they moue and teache theyr chyl dren duely to² reuerence and loue the trewe religion that is now sette furth, or no?

Whether they teach their childre such sentences out of the scriptures as may frame them to godlynnes, or no?

For Clarkes and theyr duetye.

Whether that the songe in the church be modeste and distincte, so deuysed and bled, that thee dyttie maye playnelye be vnderstande, or no?

Whether they vse to sing any nūber of psalmes, dirige³

lyke at the buryal of the dead, or do any other thyng
otherwise then it is appointed by the common order
of the service booke, or no?

- 3 Whether they vse to ryng oft and longe peales at the
buriall of the dead, or bleseth much tanglinge in festi-
uall dayes, in ringinge noone or curphewe, or no?

For the people and their dutie.

- 1 Whether there be any man that mocketh or iesteth at
the deuine service, or at the ministers therof, or speas-
keth any thing by iest or earnest, to the despisyng, de-
rogation or lettynge thereof, or no?
- 2 Whether any mā hath burned or caused the holy Bible
to bee burned, torne or defaced, or hath conueyed it
oute of the churche that it shoulde not be read of the
people, or no?
- 3 Whether that any perisshioner receaueth the sacramen-
tes and other rites ecclesiasticall, accoꝝdyng to the
boke auctoꝝised by common auctoꝝitie, or no?
- 4 Whether anye man is knowen to haue sayde or hearde
masse sence it was abrogate by lawe: whether anye
man maketh any singing cakes to say masse withal,
reserueth vestmentes, superaltares, massebookes, or
other instrumentes of this supersticion, or no?
- 5 Whether that any do deferre their chyldeꝝ to be bapty-
zed beyonde the nexte sonday or holydaye after theyꝝ
birth, and vpon what causes they do so?
- 6 Whether that any be so hastye to baptyze theyꝝ chyldeꝝ,
that hauynge no nede they wyl not tary till the next
holyedaye, that the chylde maye bee partaker of the
prayers of the hole churche then present, or no?
- 7 Whether any hath married within the degrees of consa-
guinitie prohibited by the lawes of god, eyther whe-
ther

ther anye marved without those degrees, hane un-
lawfully forsaken their wyues or husbandes, or mar-
ryed others?

Whether any man kepeth in his house anye abused I^mages,
namelye suche as be remoued oute of the church, or Sayncte Johns heade, S. Katherine, Ni-
colas, or theyr heades or suche lyke, or no?

Whether any body bleseth beades, latin primers, or anye o-
ther prayer bookes then that be allowed by publike
auctoritie to be bled, or no?

Whether there be any that meynteyneth any heresye or
false opinion contrarie to gods worde, or no?

Whether therbe any that exerciseth sorcery, sothsayng
witchcrafte, or such lyke curious artes, or no?

Whether there be any incontinent persons, drunkards,
swearers, blasphemers of the name of God, raylers,
at religion, or faultie in anye other enozmous cryme,
or behementlye suspected of the same, or no?

Whether there be any that neglecteth to resort comon-
lye to his parishe church, and there abydeth orderly
and soberlye, durynge the tyme of seruyce, or no?

Whether there be any that bleseth hynges, sellinge, dres-
syng, carpyng to and fro of clothe, foloweth his oc-
cupacion, geueth him selfe or causeth hys to laboure
bodilye, or to attende their occupation in the sabboth
Daye, hindering both them selues and theyr, therby
to learne ghostlye thynges, or no?

Whether there be anye that walketh or talketh in the
church at seruys time, or goeth out without vrgent
neede, or no?

Whether there be any body otherwyse occupied at ser-
uys time then to hear and marke the same, or els suf-
fer their childre to disturbe the deuine seruice, or no?

Whether

- 17 Whether any person of Discretion hath not communica-
te thise sence midsomer was twelmoneth, and
in especially at Easter last past, who they be & what
be they? names?
- 18 Whether any hath married, the banes not being lawfull
ly asked before excepte he had a dispensacion of the
ordinarie, or no?
- 19 Whether fathers, mothers, maysters and dames, send
deth out their children and seruautes to be instructed
in the Catechisme in the sondaies and holidais,
or no?
- 20 Whether vintners or they that kepe vitaylinge hou-
ses, doth sell meate or drynke in the tyme of seruyce
or sermons, or no?

To these interrogatores the ordynary requireth
an answer accoordinge, by the last
daye of August, or before yf
they maye.

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